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COLORADO CATHOLIC, SIXTEENTH YEAR.

## "Why I Became a Catholic," by the Rev. Benjamin F. De Costa

## Detailed Statement of the Eminent New York Thinker and Divine as to His Reasons In Leaving Anglicanism.

Says He Outlived the Narrow System in Which He Had Been Trained, Through Years of Honest Study and Research -Proclaims the Reformation a Monumental Failure and Points to the Procession Following in the Footsteps of Newman and Manning From Canterbury to Rome, as an Indication of the Thought and Trend of the Age

New York, Dec. 10.-Rev. Dr. Benja- studies and pursuits, and the printed

Dr. De Costa, being a married man, therefore, not eligible to the priest-ood. Having no ecclesiastical pros-cts, he will return to literature and himself to writing and lectur-

min F. De Costa of New York, who re-signed the Protestam Episcopal minis- usual variety. To carry on his study he try in September last, and afterward has worked much among the original up altogether his membership in sources in the libraries of Europe, inthe Epist-ipal body, was on Sunday re- cluding the Vatican. His work on ceived into the Catholic Church, The The Pre-Columbian Discovery of ony took place in the chapel of America by the Northmen" was repubthe Academy of the Sacred Heart, 49
West Seventeenth street, New York
Rev. Father Thomas McLoughlin, pastor of the Church of the Transfigurator of the Church of the Transfigurator of Roxburgh," and has also printed Rev. Father Thomas McLoughlin, pastor of the Church of the Transfiguration in Mott street officiated Among the for present was, by special invitation, the Rev. Father O'Connor, S. J. of St. Francis Xavier's Church. The chapet had been cisborately descrated with roses and the altars were brilliant with man'r randles. It is understood that the candidate's Protestant baptism being accepted as valid, the baptism was not conditionally repeated, as is done in doubtful cases.

The "Profession of faith" mode on such occasions is in the manual, and includes a belief in the invariation, passion, death and resurrection of Jesus Christ, the Real Prosence the primacy of St. Peter, and especially the authority of the Holy Scriptures, which we must interpret and understand only in the sense which our Holy Mother the Catholic Church has heid and does boild. The concluding words are: "So nolp me, God, and these His Holy Gosphen Catholic Church has being and groe ped around a statement of The Piace of Holy Scripture In the Catholic Church."

Dr. De Costa, being a married man, is therefore, not eligible to the priest-

With profound gratitude I acknowl-



REV. DR. BENJAMIN F. DE COSTA IN HIS STUDY. Drawn Especially for the Intermountain Catholic by Lovey

edge the great goodness of God, who mercifully lightened my path, giving grace to overcome the deep prejudice implanted by false education, and has now led me, not without trial, yet with and ingenious minds will recognize a fare will always remain, as in the past.

Scripture or to admit that the sacred with the state of modern thought, yet never-the system of those with with the system of those who, in order to any event, whoever denies the historical orthodox fathers, received and ingenious minds will recognize a fare will always remain as in the past.

See the party of t

tolic Church and the Only Authorized Guardian of Holy Scripture.

Declares the Catholic Church is the True Apos-

Her March Down the Centuries Has Been Certain, Steady and Unchangeable-The Reaction in Favor of Catholic Dogmatic Teaching Now General Among the Great Minds of the World-The Catholic Church is "The Pillar and Ground of Truth," and is Always Ready to Submit Her Doctrines to the Severest Test.

shine." A slight examination shows that his hypothesis was pure hypothesis, while an important part is rejected today. The weight of argument lay with Plolemy. On the evidence submitted the congregation was right, and the case of Galileo affords no ground for the encouragement of "Higher Criticism."

HISTORICAL ACCURACY OF THE OLD TESTAMENT.

There are nevertheises, those who tell us that our Blessed Lord took Old Testament murratives, for instance those of Jonah and the flood, and used them as He used the parables and the story of the prodigal son. The critic, however, falls in his zeal to recoming the fact that for eighteen centuries the Church has accepted the Darables as parables, while on the other hand she has accepted the Darables as parables, while on the other hand she has accepted the parables and ing in the rank of facts with the illustrations frawn from the fact of "the lily of the field." The whole Christian world has always understood our Lord in these cases as drawing upon inspired history. Of this there was mover any fouth, yet if He had made no reference to the Old Testament these passages in the eider writings might perhaps have stood differently in relation to faith and morals. But the use made of them by the Savier opens the considerations respecting His Divine nature and the incarnation in the very lighest sense involving faith for our, Lord, either knew or did not he reconstited to any version save calloide. The whole Church described to any version save lost of many be said that the complex that the construction of many call allegories. If he knew what more did not be reconciled to any version save lost of many call allegories. If he knew that hoe many call allegories, if he did not knew then this is also arise, and that the construction of many call allegories. If he knew that hoe many call allegories is not station of the product of many call allegories for many that many call allegories for many that the construction of the product of many call allegories for many call allegories for m